

FÜRSTENSCHULEN IN  
GERMANY AFTER  
THE REFORMATION

LA

721

.4

.W6



Class \_\_\_\_\_

Book \_\_\_\_\_

Copyright N<sup>o</sup> \_\_\_\_\_

**COPYRIGHT DEPOSIT.**







## STUDIES IN THE HISTORY OF EDUCATION

By THOMAS WOODY, PH.D.  
University of Pennsylvania

**Early Quaker Education in Pennsylvania.** Published by *Teachers College, Columbia University*. 287 pages. Price \$3.00.

**Fürstenschulen in Germany after the Reformation.** *George Banta, Publisher, Menasha, Wisconsin*. 46 pages. Price \$1.00.

**The Collegiate Press**  
GEORGE BANTA PUBLISHING COMPANY  
MENASHA, WISCONSIN  
1920

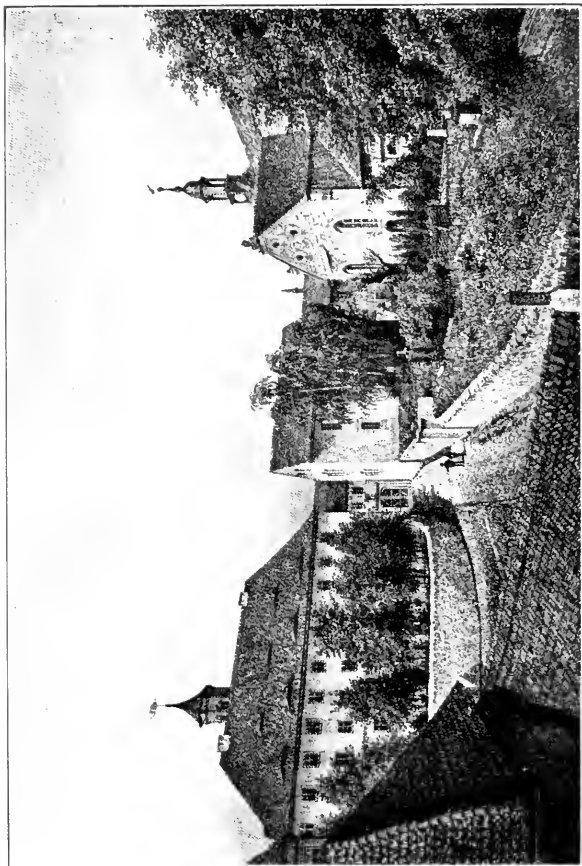
JEC 21 620

INSCRIBED TO  
WILHELMINE LAWTON WOODY









Buildings of the *Fürstenschule* at Meissen

# FÜRSTENSCHULEN IN GERMANY AFTER THE REFORMATION

By

THOMAS WOODY

ASSISTANT PROFESSOR OF EDUCATION  
UNIVERSITY OF PENNSYLVANIA

LAT 1  
:4  
.V16

COPYRIGHT, 1920,  
BY  
THOMAS WOOLY

## PREFACE

The advent of the Reformation brought with it many new conceptions. Some of the most important dealt with the problem of education, its necessity for all citizens, and the duty of the state, principality, or city to provide educational facilities for all of its members.

Among the firmly established educational institutions, which clearly bear the impress of the Reformation's influence, were the *Fürstenschulen*. These were first founded in Saxony, but were modelled on earlier *Klosterschulen* in Württemberg. From a study of either of these types the student may gain a knowledge of the practical influence of the Reformation, which was working towards the establishment of a state system of public education.

This monograph is prepared as collateral reading for students of the history of education, for the reason that the subject is only briefly presented in text books.

I am indebted to my colleagues, Professors Frank P. Graves and John H. Minnick, for helpful suggestions.

THOMAS WOODY.

*University of Pennsylvania,  
April, 1920.*



## CONTENTS

	Page
CHAPTER I Educational Reform Spirit in Germany . . . . .	1
II Schools of Württemberg and Saxony . . . . .	11
III Provisions of the <i>Ordnung</i> of 1580 . . . . .	17
IV Rules Governing Conduct . . . . .	34
V Summary: Later Development . . . . .	41
Bibliography . . . . .	45
Index . . . . .	46

## ILLUSTRATIONS

	Page
School buildings at Meissen . . . . .	Frontispiece
Specimens of manuscript of Luther and Melanchthon . . . . .	5
Title-page from the <i>Kirchenordnung</i> of 1580 . . . . .	13
Philip Melanchthon . . . . .	15
Reproduction of the first page of the regulations for the three <i>Fürstenschulen</i> . . . . .	19





# FÜRSTENSCHULEN IN GERMANY AFTER THE REFORMATION

## CHAPTER I

### Educational Reform Spirit in Germany

On coming to a study of the *Fürstenschulen* of Germany of the sixteenth century one finds many schools that were similar to them in a great many respects. In this period of the Reformation many different types of schools are to be found which sprang up here and there, and whose character was determined in great measure by local conditions. But in addition to that which seems to be characteristic of the particular locality alone, there are also to be seen in all of them the decided stamp of the Reformation, the great emphasis on religion and the authority of the church. Just to mention a few of the various types, there were *Partikular* schools, Latin schools, *Stadt* schools, writing schools, and a number of others which it is not necessary to mention here. Only those will be considered that had a very close relation to the church and bear a striking similarity to those established by the Princes. It is quite natural to inquire first from what source these schools sprang, from what authority, ecclesiastical or secular, and by what means they were supported.

The church schools before the Reformation were established and maintained by the means of the Catholic Church. The Latin schools of the cities, however, were established by the secular head of the cities and were supported almost entirely at public expense. The German writing schools,

Great variety  
of schools  
established

Origin and  
support of  
these schools

mostly private, were almost entirely dependent on the tuition of students for their revenues. The two last mentioned served largely for business purposes and it was therefore quite natural that those who expected to derive benefit from them should be required to pay certain stipulated amounts of money. The church schools, on the other hand, were educating men for the service of the church and could not justly demand money of those who were expecting to enter her service as soon as they had finished the work given in the schools.

The advent of the Reformation, however, brought about a change in this state of affairs, for those who were to be educated were no longer merely the servants of the church; and, furthermore, there was a rapid growth of the conception that each should be educated in so far as his or her native endowments made it possible. How was it to be accomplished? This change in the thought of a people to a belief in public education was evidenced in the numerous *Kirchen- und Schulordnungen* that were issued, in which it was provided that the various schoolmasters, as soon as they would incorporate religious instruction in their work, should receive reimbursement for their services from the public treasury. Thus the *Braunschweiger Kirchenordnung* of 1528 stated that the German schoolmasters should receive an amount yearly from the treasury for instruction in religious affairs. Schoolmistresses also were to receive the same. In like manner by the *Pommer'sche Kirchenordnung* of 1535 the schoolmaster was authorized to receive pay from the city treasury.

The reason for this tendency is quite clear. It is easily understood that as long as money was required of the student

in order to pay the master, to keep up buildings, and for similar purposes, many were necessarily debarred from education on account of pecuniary circumstances. This fact was realized, more and more, during the course of the sixteenth century, not only in the vernacular but also in the Latin schools. The first children to receive free education were those native to the town, and later those from other towns were granted the privilege. The *Leisniger Kirchenordnung* of 1523 forbade the master to receive money from the children native to the town, and that of *Halle* of 1526 provided that the teachers should be paid from the common treasury in order that the citizens might not be unduly burdened in sending their children to school. It makes a great difference whether the citizen pays money to the teacher in the form of taxes or whether he pays it to the teacher directly when he has to send the child to school. In the latter case it may be hard for him to decide to educate his child properly; in the former the decision is made for him and there is nothing to do but send the child to school. Thus we find this tendency increasing until, in 1561 by the *Ordnung* of the *Gymnasium* at Stralsund it was forbidden to receive money from the native children of the town and everything was to be done that would make attendance at the schools as easy as possible. Again in the *Ordnung* of the *Pedagogium* at Heidelberg in 1565 it was forbidden to require any payment of money.

But the question naturally arises, when it is seen that so many of the *Ordnungen* state that no money is to be required of the student, whence did the means for the maintenance of these schools come? The Catholic Church had means for such things in great measure, which had accumulated as

Reason for  
payment of  
masters by  
civil  
authority

Free educa-  
tion for the  
native chil-  
dren first

Source of  
income in  
Catholic  
Church

the result of the Church's doctrine of "good works," whereby one might vitalize his faith by works and lay up for himself rewards in eternity by making gifts towards the establishment of institutions such as hospitals and orphans' homes for the poor, cathedrals, churches, and schools. But with the advent of the new doctrine, that one might be saved by faith, there was naturally a weakening of the former.

However, the new Evangelical faith was not for a long time without works, as is well known, and is adequately shown in the following pages. The lack of schools of the Evangelical faith was certainly not due to the teachings and beliefs of Reformation leaders, as is shown in the numerous letters and addresses by Luther—especially in his *Letter to the Mayors and Aldermen of all Cities of Germany in behalf of Christian Schools*.

Luther and  
Melancthon  
on the subject  
of schools

In view of all this, it becomes councilmen and magistrates to watch over youth with unremitting care and diligence. For since their city, in all its interests, life, honor, and possessions, is committed to their faithful keeping, they do not deal justly with their trust, before God and the world, unless they strive their utmost, night and day, to promote the city's increase and prosperity. Now a city's increase consists not alone in heaping up great treasure, in building solid walls or stately houses, or in multiplying artillery, and munitions of war; nay, where there is a great store of this, and yet loses with it, it is all the worse and the greater loss for the city. But this is the best and the richest increase, prosperity, and strength of the city, that it shall contain a great number of polished, learned, intelligent, honorable, and well-bred citizens; who, when they have become all this, may then get wealth and put it to good use.<sup>1</sup>

Not only did Luther and Melancthon so advise, but their influence is soon noted in the various *Ordnungen* issued

<sup>1</sup> Painter, *Luther on Education*, pp. 180 f.





widely throughout Germany. In 1535 according to the *Pommer'sche Kirchenordnung* the parsons were advised to tell people that they should make their wills and all bequests toward the establishment and the maintenance of schools.

But to delay the establishment of schools until institutions could be founded was out of the question, and especially so, since at that time people were not as willing to give toward their foundation as they had been during the Middle Ages. It was therefore necessary that the church—Evangelical—and the state seek means thereunto in different channels. When one considers the close relation which had existed between the church and state in times before the Reformation, it is not strange that the secular authorities seized the church property; nay, it would have been strange if the state had not seized the property of the church for its own purposes. At any rate the fact is that we find stated in the various *Kirchenordnungen* of Leisnig, Stralsund, Halle, Braunschweig, Lübeck, Möllen, Hanover, Pommern, and many others, that schools shall be organized and teachers' salaries be paid out of the common fund or treasury, into which had flowed the income from the ecclesiastical properties. At first this revenue was all that was expected to be

The Evangelical sources of means for education

---

See photographic reproduction of manuscript of Luther and Melanchthon on opposite page.

*S.D. Reverende vir et cariss(ime) frater. Saepe cogitavi futurum esse aliquando hoc quod accidit, ut principes, (politica sapientia controversias ita tollerent).*

*Bene et feliciter vale die 4 Augusti.*

Philippus Melanchthon.

*G(ratiam) et pacem in Christo. Respondi tandem, mi Bucere, Helvetiorum literis: quas Smalcaldi reddidisti. Excusabis moram meam. Ut qui scias mihi cadaveri praeter morbos et senectutem (impositas esse curas ecclesiae nostrae). Ipso die S. Nicolai, 1537.*

T. Martinus Luther.

(From Jortin's *Life of Erasmus*.)

used by the Evangelical churches, but, as will soon be pointed out, they were not long in making use of *all* church properties.

Over and above all those properties that were absolutely necessary for its continuance the Catholic Church had also amassed a great deal of other property—especially to be noted was that consisting of monasteries and nunneries. Now concerning the money that had accrued from the properties above mentioned, there had been no question about the proper place and use for that; but about the disposition of monasteries and nunneries there was a difference of opinion. The monks and nuns, in many cases, had ceased to frequent them, since the Catholic Church had been cut off in the Evangelical countries, and the property was thus left almost without a master. The nobles and counts, in many places, and also the cities in the several regions, hastened to seize and use the property towards the satisfaction of their own needs. Much of it thus seized was, no doubt, devoted to the aid and support of churches and schools, but quite a considerable portion was used for personal purposes.<sup>2</sup> It was due to the interference of the Evangelical church leaders that the major part of the property was not lost, so far as the schools and churches were concerned. Luther was one of the first leaders who demanded that the cloisters be again made to serve as schools, as they had done before. To this end he wrote and delivered addresses in great number and especially did he address himself to the secular princes and counts who had in their power to do with the property very

<sup>2</sup> Attention is called to the uses made of the church properties in England, after the separation brought about under Henry VIII. *Vide* Leach, pp. 58 ff.

The property  
of the Cath-  
olic Church

Seized by  
the Nobles

Efforts of  
Luther to  
save the  
property for  
the use of  
schools



much as they pleased. The results of his work and that of others may be seen in the schools that were established by the princes in various places.

There is no doubt that a great impulse was given to state control of education at this time. The princes had seized the property outright and now there arose no uncertain demand that they use it for the original purpose—schools. In many of the *Kirchenordnungen* it was demanded that even the property which had already been used for other purposes should be restored, and that close official oversight should be kept to see that it was used for the benefit of church and school. Examples of this may be found in the *Sächsische Visitationsartikel* of 1533, the *Pommer'sche Kirchenordnung* 1535, and the *Braunschweig-Lüneburg Kirchenordnung* of 1564.

Church property restored to the use of schools in some cases

As to the justice of the seizure and use of church property, it would be difficult to maintain the negative. Even in the cases where the secular princes had seized and used it for the affairs of state, it was justifiable (unless used for purely personal ends); and still more was it justifiable where the funds had been used for the establishment of schools of the Evangelical church. Why? Because the property which had been accumulated in the country by the Catholic Church had come from the people themselves; it had not come from some outside source but was the result of their own toil and therefore it was right that they should use it to their best advantage.

Property belonged to people regardless of their faith

But the justification of these acts is not necessary here; suffice it to say that the property was taken over and certain schools were established. Among the secular heads there were some who maintained the same position as that of the

Evangelical church leaders. Mertz quotes from the words of the Saxon Counsellor, Dr. Komerstadt, wherein he said, concerning the means for the establishment of *Fürstenschulen*:

Thus we might ordain the establishment of schools that the children of poor people might be well brought up and learned, some outside as well as those within our own land. . . . The cloisters were founded for that same purpose and if we can now turn them to that purpose again, we are sure of the approval of justice and of God.

The above was made in form of a motion and was carried. Only two years later (1544) the Emperor himself gave the Protestants the legal right to regard as their own the church property which they found within their own territories.

Something should be said concerning the management and oversight of schools prior to the Reformation, as it will aid materially in showing how it came about that Count Moritz and his successors in Saxony had such an important part in the organization and oversight of the *Fürstenschulen*. During the Middle Ages the oversight of schools had been, almost without exception, in the hands of the authorities of the church and their underlings—for the feudal state was not much concerned with the affairs of education. Only in the case of the *Stadtschulen*, which were established by the civic community, were the powers of oversight of the bishops and other ecclesiastics nearly excluded. But a thorough and well-ordered management and oversight of schools was never accomplished in the Middle Ages. The *Visitatores* of the Middle Ages were messengers of the Pope, or other high church officials, and their visitations were very irregularly made. There was no organized inspection which watched

Some secular heads agreed that monasteries be used for school purposes

Legal steps taken by secular heads

Supervision of schools by the Catholic Church before the Reformation

Superficial nature of school supervision

minutely the affairs of all schools; but some special ones were singled out and irregular visits were made to the others.

With the increasing influence of the Reformation there may be seen a distinctly new tendency, namely, towards a rather universal inspection of schools. This extensive visitation was a thorough affair as will be shown later by the minute details given concerning the organization and inspection of the *Fürstenschulen* at Grimma, Pforta, and Meissen. They were no mere formality, but on the contrary indicated the beginning of a strong tendency toward central authority in such matters. In all of the *Schul-und Kirchenordnungen* of the sixteenth century we feel the force of this ever-increasing tendency toward central control and oversight. The question whether the state or the church should have this complete control—which cannot be discussed here—was fought out bitterly, the church maintaining that it should be the successor to the realm of the Catholic Church. The final result was a more equitable distribution in which both the state and the church were closely related in the management of school affairs. Luther himself believed that the church needed the aid of the state and, without it, could not hope to carry on its work. But in later years he regretted the extent to which the interests of the secular and spiritual institutions had become united, fearing that as a result “both of them would go to the devil.” Nothing further need be said here about this phase of the situation, but in the next chapter we shall note some instances in which the secular and ecclesiastical authorities did labor together in the establishment and direction of schools.

Thorough  
nature of the  
new super-  
vision

Church and  
state unite  
to deal with  
the affairs  
of schools

## SUMMARY

The Reformation brought a new conception of education which, in connection with local conditions, resulted in the development of various types of schools. According to Luther and Melanchthon, two of the stronger protagonists, education should be compulsory, without cost to the individual, and a duty of the civil authorities. Through the energetic endeavors of these men, and others associated with them, this educational creed was spread throughout the German principalities. Their influence may be seen in the numerous *Schulordnungen* that were issued. Schools were often supported by the revenue from property that had belonged to the Catholic Church. In 1544 the Emperor himself gave assent to the appropriation of such property for the use of schools. The establishment of close supervision, in the case of schools here discussed, was of great importance. The church and state sought to co-operate in affairs concerning the welfare of education.

## CHAPTER II

### Schools of Württemberg and Saxony

The *Fürstenschulen* established by Count Moritz of Saxony, in 1543, were organized on a plan very similar to that of schools set up at a slightly earlier date in Württemberg. As the latter, as a matter of fact, furnished the model after which the Saxon schools were fashioned it may be well to devote some time to them.

Saxon  
schools simi-  
lar to earlier  
schools in  
Württemberg

The first *Kirchenordnung* for Württemberg was drawn up by Brenz in 1535. According to this original plan one lesson per day, taken from the Scriptures, was to be given to all the inmates of the cloister. The stipulations of this plan, however, were not in operation for any length of time, and only thirteen of the cloisters became schools. For these thirteen cloisters a second *Ordnung* was drawn up by Brenz in 1556, under Duke Christopher, according to which *Klosterschulen* were established at Adelberg, Alpirsbach, Anhausen, Bebenhausen, Blaubeuren, Denkendorf, St. Georgen, Herrenalb, Hirsau, Königsbrunn, Lorch, Maulbronn, and Murrhardt. In these *Klosterschulen*, or cloister schools, boys of fourteen or fifteen years of age were admitted for a period of three years, after the expiration of which they were to continue their studies at the University of Tübingen.

*Kloster-  
schulen* estab-  
lished in  
Württemberg

Among other *Ordnungen* for the *Klosterschulen* may be mentioned especially those of 1559 and 1582. According to

these a differentiation was made between the lower *Klosterschulen*—called also grammatical *Klosterschulen*—which, with reference to the studies, were comparable to the lower Latin schools, and the higher *Klosterschulen* which had practically the same significance as the *Gymnasien*. The former, the lower, received poor boys from twelve to fourteen years of age who were sufficiently equipped to enter the fourth year class of a *Partikularschule*. For entrance to the higher *Klosterschulen* it was necessary to have standing which would enable one to enter the fifth class of a *Partikularschule*. These regulations are found to be almost identical with those of the *Fürstenschulen*, stated in the *Ordnung* of 1580. After finishing the course of the lower *Klosterschulen* the students either entered the *Pädagogium* or went to the higher *Klosterschulen* and from thence to the University of Tübingen. According to the *Ordnung* of 1559 there were arrangements made whereby a student who passed certain examinations at Stuttgart was admitted to a free place in the schools. The pupils announced their candidacy for the examinations and, having passed, were placed on a waiting list, from which they were selected for the places according to their rank. Places were filled regularly as they became vacant. The *Ordnung* of 1559 provided that certain very bright children could complete their entire professional training in the higher *Klosterschulen*, while, according to the *Ordnung* of 1582, the professional study had to be completed at the University of Tübingen.

Later differentiated

Regulations for entrance and promotion

Provision for "free scholars"

Discipline

The discipline was exceptionally strict at all of these schools, and practically the same as will be found a little later in the *Fürstenschulen* of Saxony. The clothing was to be cut according to the cloistral style. In all the religious



**D**es Durchlauchtigsten/Hoch-  
gebornen Fürsten vnd Herrn / Herrn Augusten/  
Hertzogen zu Sachsen/des heiligen Römischen Reichs Ertzmarshalln/  
vnd Churfürsten/Landgraffen in Thüringen/Marggraffen zu Meissen/  
vnd Burggraffen zu Magdeburg/

## Ordnung /

Wie es in seiner Churf. G. Landen / bey den Kirchen / mie  
der Lehr vnd Ceremonien / deßgleichen in derselben beiden Vniversiteten / Const.  
storian / Fürsten vnd Particular Schulen/ Visitation / Synodis, vnd was  
solchem allem mehr anhanget / gehalten werden sol.

Den inhalt dieser ordnung / wird der Christliche Leser gleich  
nach der Vorrede verzeichnet finden.



Leipzig.

Cum priuilegio Electoris Saxonie.

The title-page of the *Kirchenordnung* of Saxony, issued in 1580



service and preparation they kept continually in mind the future calling of the student. The students in these *Klosterschulen*, in contrast to those of the *Fürstenschulen*, were all bound to pursue the study of theology. Teachers in the schools were unmarried.

As we pass now to a discussion of the *Fürstenschulen*, let us note the many points of similarity between them and the *Klosterschulen* we have just mentioned. The former, also called *Landesschulen*, were first established in Saxony. They, like their prototypes, were founded and endowed with the possessions of secularized monasteries and were, in a majority of cases, established in the same old institutions, the cloisters. They were not established by and for the cities, but for the state and the church. Unlike the *Klosterschulen* of Württemberg, they did not require that the students who shared their benefits should be bound to pursue a course in theology. Nobles were admitted, and also poor boys that, otherwise, would have had no opportunity to get an education. This must surely have changed the ideas of some poor parents about sending their boys to school. The schools were conducted very much like monasteries. The food was plain and the boys were kept closely in cells when not at class or having a free period. Discipline was very strict and even the cut of clothes might have reminded one of the monks who formerly inhabited the cells.

*Fürstenschulen* in Saxony

The Saxon *Landes-* or *Fürstenschulen* form, as has already been stated, an almost exact imitation of the Württemberg *Klosterschulen*. They bear a different name, for the reason that they were established for the students of the whole country and were to prepare young men for the service of both church and state. Instruction, lodging and all care

Were to prepare men for the service of church and state

were given the student who was poor but capable—the same as provided in the schools of Württemberg. Children living outside the state, if admitted at all, were required to pay a stipulated amount. For entrance to the elementary subjects, all individuals had to be from twelve to fourteen years of age.

*Landesord-*  
*nung by*  
Moritz, 1543

Further acts  
of Moritz

The establishment of these schools was the result of the *Landesordnung* issued by Count Moritz of Saxony on May 21, 1543. Duke Heinrich of Saxony died August 18, 1541 and was followed by his son Moritz, who continued to push forward the work of his father in that he extended the second *Visitation* to the realms of the Counts Schwarzburg, Stolberg, and Hohnstein.<sup>1</sup> Further, on May 21, 1543 Moritz sent forth two mandates concerning weighty matters of church and state. These mandates were known as *Landesordnungen*, though they were similar in nature to the *Kirchenordnungen* and dealt with the affairs of both churches and schools. They were printed for publication by Nickal Wolrab in Leipzig, 1543, and constituted the plan for the organization and government of the schools until 1580, when, according to a new *Ordnung*, they were reorganized. The status of the schools under the instrument of 1580 will be considered in later pages.

Purpose of  
the *Landes-*  
*ordnung* of  
1543

Returning momentarily to the year 1543, let us notice the general spirit and purpose of the mandates of Moritz of Saxony. They bear a striking resemblance to the words of admonition offered by Luther.

Realizing that for the interests of law and order and also for all Christian teaching and action, it is necessary that the youth of the land be brought up to the praise of God and in all obedience, and

<sup>1</sup> Vide Schling, *Kirchenordnungen des 16. Jahrhunderts*.





PHILIPPUS MELANCHTHON

1479-1560

*Præceptor Germaniæ*

that they be instructed in all the arts and languages and especially in the Holy Scriptures, and in order that as the years go on, we may not lack in learned people to be servants in the church and state, it is our purpose that from the property of certain cloisters and institutions of like nature, we should establish three schools, namely at Meissen, Pforta, and Merseburg.<sup>2</sup>

These schools were to be fully equipped. The entire meaning of this "full equipment" we are not able to determine exactly, but a part of it at least was to be as follows: for the one at Meissen there was provided a Master, two Bachelors or *socii*, a *Kantor* and sixty boys; the one at Merseburg, a Master, two Bachelors, a *Kantor*, and seventy boys; the one at Pforta, a Master, three Bachelors, a *Kantor*, and one hundred boys. The *Lehrplan* is not given but the one outlined for 1580 will be considered in detail.

Provisions  
for these  
schools

Among the men, besides those who actually did the organizing and those who issued the "orders" for the *Fürstenschulen*, perhaps no one exerted a greater influence than did Joachim Camerarius. He was born at Bamberg, April 12, 1500, and became Professor of the Greek language at Erfurt in 1521. Then, after a short stay in Wittenberg, he went, at the desire of Melanchthon, as a teacher of Greek at the new *Gymnasium* Nürnberg. In 1535 he went as a teacher of Greek to the University of Tübingen and from thence was called to the University of Leipzig. From his position here he exerted a great influence on the formation of the Saxon *Fürstenschulen*. He was a close friend of Melanchthon and Luther and cherished similar ideas about the founding of schools; through him may be seen, in part, their influence on the schools of Saxony.

<sup>2</sup> Mertz, *Das Schulwesen der Deutschen Reformation*, 189.

The next chapter will deal with the reorganization of the three schools as was indicated by the *Ordnung* issued by Augustus in 1580.

### SUMMARY

The *Fürstenschulen* of Saxony were similar to the *Klosterschulen* established in Württemberg. These "cloister schools" admitted boys of fourteen years and gave them three years' preparation for the University of Tübingen. Regulations for entrance were rigid; those who passed certain examinations were admitted to free tuition. Discipline was strict. Students were to continue the study of theology, in contrast to the plan of the *Fürstenschulen* which prepared men for the service of church and state. These *Fürstenschulen* were the immediate fruits of the decree of 1543, issued by Count Moritz. In this document, which gives detailed provisions for the schools, there is found a sentiment similar to that expressed by Luther at an earlier date. Schools were organized upon this plan until 1580.

## CHAPTER III

### Provisions of the *Ordnung* of 1580

This chapter will be devoted to a detailed consideration of the *Ordnung* of 1580, which was issued by Augustus. This rather antiquated document begins with a very reverential paragraph concerning Count Moritz of Saxony. He it was that issued the order of 1543 which gave life to the three schools.<sup>1</sup> Realizing that the same reasons which caused him to issue those orders still existed, and that it was the duty of the ruling Prince to take care of the affairs of schools and churches, Count August caused *Ordnungen* to be issued for the schools of Meissen, Grimma, and Pforta, much in the same manner as the *Ordnungen* issued for the *Partikularschulen* and the universities.

*Ordnungen*, reasons the Count, are necessary, not because good and honorable people do not know what to do, and what is right and proper to do, but because human nature is weak and one can very easily forget. Therefore, it is best to have always at hand certain rules and regulations, written out, in order that no one may deviate from that which all will admit is the best. When one considers, later, the multitude of small details which were outlined, one can easily understand that the Count reasoned rightly, for it would be

Reasons for  
the issuance  
of *Ordnungen*

<sup>1</sup> The schools referred to are those at Grimma, Meissen, and Pforta. The school which, according to the *Ordnung* of 1543, was to have been located at Merseburg was finally placed at Grimma. This assertion is substantiated by the *Ordnung* of 1580.

difficult to follow all of them without a written list of directions.

General  
recommen-  
dations

First may be noted the general recommendations concerning the office of the preceptors. The schoolmaster is to realize that he is not only in the place of a teacher but also that of a father to the boys. It is his duty to awaken the power and knowledge of the Holy Spirit in the boys that it "may serve as a light to their discipline." Furthermore, they must continually keep in mind their own weaknesses and make continual prayer to God that they may not labor alone for themselves but for the welfare of the boys who are intrusted to their care. They must remember the words of Christ that "he whoso vexes one of the least of these, who believes on me, the same would be better off if a millstone were hanged about his neck and he were drowned in the deepest sea." The preceptor must also keep himself under a most strict control, even as he does those under him, in order that he may set a good example and never be guilty of that for which he would punish a pupil. Thus they shall always be ready to rule among the pupils, maintaining their authority, but exercising it with all discretion in the best interests of the boys. They shall always conduct themselves in a friendly manner towards their pupils and not indulge themselves to rule by fear, for that will cause the boys to hate study; and the duty and purpose of teachers is to cause a keen interest and love for study.

Duties of  
spiritual  
nature

Nature of  
instruction

They shall teach only that which is useful and shall be careful not to try to teach too much at once—which is very good advice—though he does make a rather amusing comparison between the mind and a jug which, when it is filled too rapidly, will overflow at the mouth. Preceptors are





## Von vnsern dreyen Fürsten- schulen / zu Meissen / Pforta / vnd Grimme.

**N**ach dem weyland der Hochgeborne Fürst / Herr Moritz / Herzog zu Sachsen / ic. Churfürst / vnser freund / lieber lieber Bruder / Churfürstler vnd seliger gedechtnis / von den verledigten Kldsiern vund Cuffgütern drey Schulen zu Meissen / Pforta / vnd Grimme / auffgerichtet / darinnen die Jugend zu Gottes chre vnd im gehorsam erzogen / in den Sprachen vnd Künsten / vñ dem fürnemlich in der heiligen Schrift geleret vnd unterwiesen werde, auff das es mit der zeit an Kirchendienern vnd andern geleerten leuten in vnsern Länden nicht mangel gewinne. Lassen wir es nicht alleine, wie sie an ime selbst Christlich vnd wol gemeint bey der beschickenen verordnung allerdingz bleiben, sondern, weil auch bey denselben allerley mißbrauch / vnerdnuñg sehl vnd mangel durch die jünast vnd hieueru gehaltenen Visitationes bejanden werden, haben wir gleicher gestalt, wie bey vnseren Vniuersiteten vnd Particular Schulen / auch dißfalls notwendige verbesserung fürgenommen, vnd darauff durch geleerte erfarene Leute eine gewisse Ordnung, die wir von meyniglich gehalten haben wollen, setzen lassen / wie hernach folget.

Wid seyen in keinen zweiffel / wenn vber solcher vnser ordnung / mit ernst vnd fleis gehalten / es sollen die beneficia zum besten angewendet, vnd gemeinlich nutz damit mercklich gedienet seyn.

## Ordnung wie es in den Für- sten Schulen zu halten.

**W**iewol erbare auffrichtige leut / besonders aber die Schulmeister für sich selbst / ohne vorgeschriebene ordnung wissen / was sie thun oder lassen sollen / jedoch weil sie so wol als andere leut auch schwache menschen sendt / vnd demnach bald vergessen können / was ihnen ampts halben gebühren möchte, so ist demnach vorzuziehen, wo thut er viel beyeinander wohnen sellen / das man ein gewisse vorgeschriebene gute ordnung habe, nach welcher alle ding wie sich gebürt verrichtet werden mögen.

Vom

warned not to stir their pupils up to anger, as the Apostle Paul admonished, and are positively commanded to take an active part in leading their pupils to God. Such admonition was entirely natural at that time when a close relation existed between the church and the state and the religious note of the Reformation was still dominant. The growing conception that education is for all alike is seen again in the fact that all teachers at the schools were forbidden to have private scholars and must devote all their time to the instruction of the regular pupils of the institution.

No private  
pupils per-  
mitted

About the office of the Rektor and his manifold duties many minute instructions were given. The Rektor was to be the recognized head, not only of the boys but also of the rest of the teaching staff; he must therefore rule over them, aid them, and consult with them concerning their problems. In return their reverence is due him. In character he must be upright, honest, and God-fearing, and in addition must possess understanding and great cleverness. It was of special importance to be a good grammarian, having had much training in the practice of the Latin tongue; to this was added that he be very earnest in his work, but patient and even-tempered with his students. Back of this last statement there must have been some experience to make them believe that teachers who were masters of their subjects were not always the best teachers, for the reason that they did not realize the difficulties that confronted the beginner and became angry at small but persistent mistakes of the beginner when a hearty laugh would have done more good. As it has been mentioned before that the preceptors were to look after the spiritual welfare of the pupils, so also the Rektor was to look after the same for his subordinates, the

Qualification,  
duty, and  
certain im-  
positions on  
the Rektor

teachers,—acting always in a fatherly way towards them. Furthermore, should he find some among them who were inattentive to the word of God or negligent of the welfare of the pupils under their charge, he was commanded to be so stern with them that they would soon wish to betake themselves from the school. Thus at every turn was shown the deep regard for the welfare of the student.

Lazy and  
inefficient  
teachers to  
be forced out

His great authority over the boys and the members of the staff must be backed up by deep erudition; he must have read all the authors, laying great stress on the works of Quintilian, the great master of method in teaching, in order to be able to help not only the boys but any of his teachers who get into difficulty. In modern parlance the Count wished that the Rektor might be a real *supervisor* of the teachers, and to be that he himself had to be an expert in the subjects. Perhaps all these excellent recommendations were not carried out, but they are, at least, an indication of the tendency. They compare, on the whole, favorably with ideas of today, and it seems quite probable, if we may judge from reports, that the Saxon Prince investigated thoroughly to see that they were carried into effect.

The previous  
study of  
the Rektor

He was also admonished to be most careful about the boys who were admitted to the school. The requirements to which the entrant must measure up were very definite. No boy was admitted who had not learned his grammar, with special reference to etymology and syntax, or had failed to take the appropriate oath as to his fear of God, obedience to teachers, and zeal in the prosecution of his studies. As soon as the boys were accepted, their names were written in a book and the Rektor examined them in all ways known to him, to find out their relative standing and also to determine

Carefulness  
in choosing  
boys for the  
school

their character,—whether they would do all in their power, or whether they could be urged to greater diligence and hence to greater achievement. The purpose of this close examination was, of course, to make possible a more exact classification according to the amount of training and their original capacities, in order that better instruction might be obtained.

The Rektor  
to know each  
pupil well

The lessons were to be held at regularly stated periods, as was elsewhere stated for the *Partikularschulen*; the school day was six hours in length. The Rektor was commanded to visit the classes for the purpose of supervising their work and to give examinations and see that the students' *argumenta* were diligently corrected and rewritten in a certain stipulated form of book, so that by comparison he could see how much they had improved themselves, and for the further reason that he might have another check on the work of his teachers. If in this close examination he found a boy who had no ingenuity, cleverness or inclination to study, it was then his duty to have the parents informed, so that the boy could be removed as soon as possible and continue his study at another place, leaving his place in the *Fürstenschulen* to another who was more worthy of it. Ample time was allowed, of course, for the boys to show what they could do, and teachers were warned to be careful about deciding hastily that a boy was worthless.

Periods of  
lessons

The manner  
of supervision

Some to be  
asked to leave  
school

The *Statuta* were to be read every three or four months, or more often, if it was deemed necessary. If, in the teacher's opinion, the too frequent visits of boys to friends or relatives had been detrimental to their progress in school, they were admonished to refuse permission for these visits and excursions. In regard to other matters of discipline, which will

*Statuta*

be more fully presented later, the Rektor was to confer with the other members of the staff in much the same manner as in matters concerning the problems of instruction. In case students ran away from school or stayed away longer than the prescribed time, or for other similar misdemeanors, the Rektor must report the same to the Scholarchs and *Visitatores* of the school and act in accord with their decision in the matter. Finally, he was forbidden to receive any student because of a request or recommendation on the part of friends; he, alone, must be the examiner and must accept only those who, under the examination given, gave promise of doing something worth-while in the future.

With reference to the subordinate teachers and co-laborers, there was also considerable said in the way of admonition and absolute demands. Unity among themselves was a thing to be cherished. They must aid the weaker among them. In case there were a few young teachers they were permitted to go to the Rektor for assistance, in order that they might not cease to learn, but continue to grow. If any of them were obliged to leave the school for a time, they must make arrangement to have one of their colleagues take their place, so that the boys need not be the losers by reason of the teachers' absence. They were practically forbidden to leave save in unavoidable emergencies. Each teacher had appointed hours at which he must be in the school, and was forbidden to leave before the end of that period; furthermore, the Count admonished them not to allow their minds to wander, but to leave their household cares for the time being and give their entire attention to the work in school. For unruliness they were forbidden to strike the student, or pull his hair and ears.

Certain misdemeanors require the intervention of *Visitatores*

The offices and duties of other preceptors

It was hoped that by close acquaintance with the boys the teachers would be able to rule by more gentle means, rigorous action being made unnecessary. By close acquaintance was not meant familiarity, but rather such close oversight of each boy that the teacher might know how he worked, his habits of living, of study, temperament, and so forth. Of these things the master must keep both written and mental note. In case of differences among themselves they must discuss the points on both sides of the question in a candid manner and, if necessary, allow their colleagues to decide the question on its merits.

Among their most important duties is that of visiting the boys' rooms frequently to go through boxes and trunks, and to read the letters found in the same. They must admonish the disobedient and punish the boisterous and those who evidenced an evil disposition. In this most efficacious manner it is provided that the boys should never be left alone, for teachers were at all times present, both in the living quarters and in the study rooms. This plan, doubtless, had many advantages, both for discipline and instruction, for the teachers were in charge of the boys all of the time and were commanded to see that they always used Latin in their conversation, thus making it an instrument to be used in all life situations, not merely a plaything of the school room.

Inspection  
of rooms,  
letters and  
belongings  
of the boys

Pupil must  
use Latin  
at all times

Following this exegesis on the offices and duties of the teachers, Count Moritz indicated briefly the things that he considered necessary for a Christian school to do and the way in which they must be done. As stated in the plan a Christian school should accomplish three things.

Purpose of  
the school  
indicated

1. Instill a true faith and knowledge of God.
2. Give mental and moral discipline.
3. Teach the boys to become learned and reasoning men.

Source for  
religious  
instruction

The Christian teaching was placed first in importance and the wish expressed that the boys might at least take Christian principles from the school. The essence of religious instruction was to be found in the little book called the *Catechism*, which Luther recommended above all others for the use of pupils. Besides this there was much practice in the copying of passages from the Scriptures, and a great amount of reading. Special prayers were to be written which were to be used by the boys at certain specified times of the day—such as how to thank God, how to pray on rising in the morning, and on going to bed at night, what to say when going to class and at dinner, as well as what to say on coming from the same. The religious instruction was not limited to the special periods assigned to it, but in all the lessons the teachers were required to inculcate a knowledge of the Scriptures and fear of the transgression of God's laws.

Formalism  
still charac-  
teristic

These many minute regulations seem strange when contrasted with modern times, but at that time it was to be expected that things should be ordered in detail for the individual, for the days of individual freedom had not come, though individuality in matters of thought was not at such a premium as it had been before the Reformation. As one reads these orders, one cannot help feeling, if he has been inclined to believe that with the Reformation there came a new freedom in religious affairs, that though there was a ripple on the surface here and there which indicated greater individuality in thought, yet there was still a great amount of formalism. We know, of course, that there must have



been, because it is impossible to change the trend of human thought in a few years only. The people were still dependent in their thought life and needed guidance; they had been led in all matters by the Church, and that having been removed, they naturally followed another. Perhaps that place was taken by Luther more than any other; his leadership and influence, at any rate, were very potent in the action of the princes and other secular heads who established schools, such as we are considering here, and outlined definite plans for their government.

Considerable time was devoted to the subject of discipline and training, the chief end being, as was stated above—to inculcate a fear of God in such a way that the pupil would not only be wise in the affairs of his church, but also show it in his life and actions. In discipline, though the use of the rod was to be avoided, it was recognized as the last resort in some cases. It must therefore be used, but always in a wise manner and without tyranny and harshness.

Discipline

Rod to be  
used as last  
resort

The clothing of the pupils was to be of the “style of pious people,” possibly of monkish design, each one according to his own rank. Fancy clothing, ornamental dress and headgear were rigorously forbidden, because they bred lightmindedness and were not becoming to learned and honorable people. Pupils were not allowed to bear arms, and if they came to school bearing them, they were to be taken by the teacher on their arrival and kept for them until departure. Books of fables, cards, dice, yellow literature, and dancing were all alike forbidden. Instead of these pastimes exercises were recommended that were conducive to bodily health. Significant breaches in discipline were to be

Simple  
clothingTo bear no  
arms

Confession  
of faults  
recom-  
mended

considered by the teachers assembled together, but small faults were condoned or perhaps talked over with the pupil in secret. Pupils were urged to confess their faults of whatever nature, whether against God or the rules of the school. A confession, or giving themselves up in this manner meant that the punishment would at least be less harsh, and possibly waived entirely—depending on the nature of the offense. A rule, probably very unjust, at least according to our way of thinking, was that a boy who witnessed a wrong and did not report it, was punished for it the same as the perpetrator of the offense. All that was not mentioned specifically by the Count was left to the discretion of the preceptors to work out for themselves, and, indeed, with so many positive guides they should get along without difficulty.

On the con-  
duct of  
teaching in  
the schools

The kind of a master will usually determine how the school will be conducted. The characteristics of a finished and well-prepared master were stated as follows:

1. He must possess great learning.
2. He must be industrious and even tempered.
3. He must know the right way and method in which the boys are to be taught.

Characteris-  
tics of the  
master

These were scarcely to be questioned, for what could he teach, if he himself were an ignoramus; and how would he be able to govern others if he were unable to govern himself? He must have the disposition of a good student, who, though he knows much, is still willing to learn; neither must he approach the student as a learner, nor think that he has taught well if the student be able to recite many verses of Greek or Latin, but shall make it his first consideration to build a firm foundation of grammar so that the later work in language may be secure. "Make progress slowly but surely"

is his oft repeated advice, even to those who have the brightest scholars; to those who have the weaker, he says to be patient, for they may be easily turned aside from the paths of knowledge, if they note that their small knowledge is scorned by the teacher whom they are taught to admire and respect.

By presenting the subject in small amounts and with great regularity and precision in all the exercises of reading and writing, it was hoped that, though it was at first distasteful to the pupil, he would come to like it when he reached a complete understanding of what he was doing. Everything, for the sake of clarity, was to be explained by means of examples, and all that was not necessary was to be omitted, so that the work when finished would represent a continuous chain, in which each link was necessary to the whole.

The content of the literature studied was to be of such nature that the student would not only learn the language, but, at the same time, get some valuable information and truth. After the orators they were to read the poets, with considerable attention to the differences in the style of both, in reading and in writing. Great uniformity in teaching was urged to be observed by all members of the staff. Masters were to state the rules always in the same way in grammar or in other arts and to continue to use the same authors, for in this way great confusion was saved the student, and his progress made more rapid and certain. In the reading of the authors it was especially necessary that the meaning of every word be perfectly understood, for, as stated above, the content of the text was considered to be of value to the beginner in the language. In the reading of Cicero especial attention was given to the form of the writing, and if in the

Each subject  
to be made  
complete in  
itself

Content of  
the work

Orators, then  
the poets

Uniform  
method  
required

work mention was made of fables of the heathen world—which were prohibited in their rooms—they must be related in the briefest manner, no further mention being made of them than was necessary for the understanding of the lesson. Special difficulties in the text that were a burden to the pupil and not worthy of the time they consumed, were to be omitted by the teachers just as a farmer would drive around a stump which could not be removed without too great a waste of time and effort.

Slight men-  
tion to be  
made of  
heathen  
fables

The expenditure of a great deal of time in mere repetition was deplored, and teachers were enjoined repeatedly not to give long and involved speeches, but rather to make them brief, that they might be easily grasped, and, if necessary, memorized by the pupil. The use of many words to mean one or nearly the same thing was discouraged especially in the earlier classes. However, when the student reached the higher classes and learned to use the art of the poets and the orators, then study of the usage of many similar words was justified.

Method with  
beginners

Previous to the *Ordnung* of 1580 there was provision for but two classes in the schools at Grimma, Meissen and Pforta. It was found, however, that many came into the schools who could neither decline Latin nouns nor conjugate the verbs properly, and for that reason the *Ordnung* of 1580 provided for three classes, *Prima*, *Sekunda* and *Tertia*. A survey of each class and its work will be presented.

The division  
into classes

Originally it had been intended that those who had had the required work for the *Tertia* of the *Partikularschulen* would have the required standing for entrance. For that reason the work now placed in the *Prima* of the *Fürstenschulen* was made similar to that required in the *Tertia* of

*Prima*

the *Partikularschulen*. This secured a sort of review of the work of the last year of the *Partikularschulen*, for the student who had already had it, and furnished an easy step for the student who had less advanced standing. The course of study for the *Prima*, as organized in 1580, contained the following elements,

1. The catechism in Latin.
2. Declension and conjugation of nouns and verbs for the boys who just entered.
3. Letters of Cicero.
  - a. Study of the formation of words.
4. Memorization of the *Mimos publicanos* and the *Canton*.

Résumé of  
*Prima* course

The works of Cicero and the poets were to be used, not only for reading, but as models for practice in the perfecting of style.<sup>2</sup>

As the *Prima* was nearly the same as the *Tertia* of the *Partikularschule*, so the *Sekunda* was very similar to the *Quarta* of the *Partikularschule*. The main elements of the *Sekunda* may be summarized as follows:

1. Grammar.
2. Order of repetitions, lessons, and exercises were to be the same as is stated for the *Partikular* schools.
3. *Elegantis Ciceronis* used for study.
4. Rules of syntax; Profidiam.
5. Epistles of Cicero, more difficult than those used in the *Prima*.
6. At times they were permitted to read the *praecepta morum*, *Fabulas Aesopi*, *Bucolica Virgili*, *Elegia* of Tibullo and from the books of Ovidi de Ponto.
7. Elementary study of Greek language was begun in this class.

Outline of  
the *Sekunda*

<sup>2</sup> For a discussion of the narrow Ciceronian education see Monroe, *Textbook*, pp. 372 ff. and Graves, *Student's History*, pp. 108 f.

8. Some of the best students of the class were allowed to study arithmetic and music.

*Tertia*

Much of the work of the *Tertia* was of similar nature to those just mentioned, with the exception that it was all more advanced.

Résumé of  
the course as  
it was out-  
lined

1. A repetition of the *Grammatica* mentioned above.
2. Complete *Grammatica Philippi*, as it was written by Philippus and revised by Camerarius.
3. Authors to be read were: *Officia Ciceronis, de Senectute, de Amicitia, Quaestiones Tusculanae, Georgica, libri Aeneide, Virgili* and *Odae Horatii*.
4. Greek: *Isocratem ad Demonicum, Theognidem, Aurea Carmina, Pythagorae, librum Iliados Homeri primum, Plutarchum de liberorum institutione*—to be read. Some of the plays of Terence and Plautus were to be played each year by the boys, chiefly for the purpose of perfecting their speech. In reading the Latin and the Greek authors teachers were warned, again and again, that if anything was mentioned that was not in harmony with the religious faith, they should warn the boys against it and then pass it by as quickly as possible.
5. In this third class was also made a beginning in the study of Dialectic and Rhetoric, the manner of teaching being indicated in the *Partikularschulen*. The purpose of Rhetoric and Dialectic in this place was to prepare for the study of Philosophy in the higher schools, if perchance the pupil should advance that far.
6. To a few of the most advanced the Rektor was required to teach the rudiments of Astronomy, so that they might, at least, have made a beginning for the work of the higher schools. No special attention was to be given to Theology, Law or Medicine, except as it occurred in the reading work.
7. The Hebrew language was to be taught to any of the pupils who were inclined to the study of Theology, provided there was a teacher who had the knowledge and the desire to teach it. This work was relegated to Saturdays, and does not seem to have had an important place.

In order that knowledge might be kept well in mind, great emphasis was placed on the value of frequent repetition. Aside from this feature there were held, throughout the year at regularly stated intervals, extensive examinations to see what progress had been made and to test the memory of the pupil. The memory work was not made secure alone by the recurrence of examinations, but also by the immense amount of work that had to be learned verbatim every day. Their argument for the great stress on memory was stated in the following: "Of what worth is it to learn a thing if one immediately forgets what it is?" Those things to be learned by heart, especially, were the *Catechism*, some of the *Psalms* of David, the *Evangelia*, and the rules of grammar, dialectic and rhetoric. In speaking and reading great emphasis was placed on the pronunciation.

Method

Things to be memorized

The memory work which played so great a part in reading and grammar was strongly emphasized also in writing. The style of an exercise was good, better or best according to the success with which it aped the style of Cicero or some of the poets. It was not an individualistic natural style that was desired but the imitation of that of another. So the best pupil was the one who could imitate everything most successfully.

Style of writing exercise

The marking of the compositions was also definitely prescribed. It was not enough that whatever was absolutely bad Latin be pointed out to the student, but also that changes be recommended by the teacher that would make a finer harmony of rhythm and sound. This, of course, was necessary if anyone was to learn to imitate the style of the Latin authors. Teachers were also advised that it was not wise to call attention to all mistakes at once, for in that way the

The marking of the exercise by the master

pupil might become discouraged; but rather, they must emphasize a few at a time, those of most importance, so that the student would feel that his work was not all in vain and would therefore have a desire to correct his style, when he saw it was within his ability to do so.

It is quite proper at this point, after reviewing the course of study and the manner of teaching it, to notice briefly the examinations that were given, and the reasons for giving them. The reasons which were put forth for them were substantially as follows: (1) In order that one might at stated intervals take note of his progress and be encouraged thereby; (2) the student, being aware that a day of reckoning was to come would devote himself to his studies more zealously than otherwise; (3) the examination records were kept and thus the weaknesses of the individual student were found out and could be given special attention, whether the student was promoted or not; (4) examinations were necessary to help determine which students they should retain and those they should release. It seems from this description that the results of the examinations were really put to a good use, at any rate, to a better use than at present, when the mark is used chiefly to rate the student who often has no other record than that made in the examination. The examination was the only basis of promotion provided by the *Ordnung*, though a close record of the other work was always kept, as has already been stated.

Examina-  
tions were  
the basis  
of promotion

### SUMMARY

The *Ordnung* of 1580 provided for reorganization of schools. Special attention was given to the character and training of masters, their duties, selection of pupils, super-



vision, punishment for offenses, and the relationship that should exist between members of the teaching staff. The purpose of the schools was stated as mental, moral, and religious discipline. Studies were extremely formal; a uniform method and routine of teaching were required of all. Discipline was strict. The required work for the three classes, *Prima*, *Sekunda*, and *Tertia*, was outlined in detail. Grammar was the basic study, preparing for a study of the orators and poets. Greek study was begun in the *Sekunda*, while those who desired could begin Hebrew in the *Tertia*.

## CHAPTER IV

### Rules Governing Conduct

Rules govern-  
ing the boys'  
activities

We shall now notice some of the rules that were to govern the boys in their every-day activity. If perchance, up to now, one may have entertained some belief that anything was left to choice of the individual, that belief will now be dispelled, for, in the *Statuta*, the minutest details were all covered. First, in regard to their attitude toward God and their relation to their teachers, they were to cherish a wholesome fear and love for the former, being careful lest they take His name in vain, and indulging in almost constant prayer to Him for the condonement of faults and aid in their various activities. To harmonize all this with the rest of their school life, they were to learn, as previously mentioned, the most important parts of the Bible and to try to exemplify its teachings in their own lives. They must shun all idolatry and heresy; and the only way to be sure that they were keeping in the narrow way was by prayer morning, night, and during the day, that God might keep them to the true light.

Their atti-  
tude to-  
wards God

Attitude  
towards  
teachers

Not only must their relation to teachers be very respectful and kind, but they must always seek to have a charitable feeling for each other and shall all live very peaceably together. No one was to presume to settle his own quarrel with another but must report the trouble to the preceptor and have it settled in a peaceable manner. The peaceable youngster was thus set up as a model for all the others.

Each student was a guard on the others, and if one did a wrong, another one could warn him and punish him. There seems to be a contradiction between this last statement and the one mentioned above, that all affairs among the boys must be reported to the preceptor; the contradiction, however, is only seeming, and in practice there was probably none whatever. The boys were probably allowed to settle minor matters among themselves, but the more obstinate cases had to be brought before the preceptor. In their command over the boys the preceptors, *Rektor*, and *Visitatores* or inspectors were all to be shown the same respect and obedience on the part of the boys.

Their actions  
towards each  
other

Obedience  
was due to  
all teachers  
and in-  
spectors

Special rules were provided for the boys in church. From the trend of these remarks concerning their behavior, it appears that the orders might indeed have been designed for a Sunday School on the East Side of New York City. The important details of the seven injunctions are here set down.

Conduct at  
church

1. They must attend the church service in a quiet manner.
2. There shall be no quarrelling with each other about the seats.
3. They shall sing God's Praises, not only with mouths, but hearts.
4. They shall listen to the Word of God, as though to God himself.
5. During the sermon they shall not read, but listen.
6. They shall prepare themselves to receive the Sacrament of the Lord's Supper.
7. After the sermon is over they shall go quietly from the church, and not cause anyone to stumble.

The rules for the manifold daily activities and the manner of keeping their rooms were scarcely less exacting, and were very similar to those in many military academies, though in many affairs they were more strict. For the sake of brevity a résumé of the essentials is given: (1) They shall rise early in the morning when the bell for prayer is rung,

Rules for  
every-day,  
keeping  
rooms

and have their rooms open; (2) they shall make their beds and have their rooms clean and neat; (3) hands and face must be washed daily, hair combed, and shoes cleaned; (4) they must always have their proper books at hand at the proper time; (5) they shall not visit or chat in each other's rooms, nor even enter the same; (6) during study hours there shall be no singing or commotion of any sort that will disturb those who wish to study; (7) shouting and boisterous laughter are at all times forbidden; (8) no one shall have a burning light in his room; (9) no one shall throw aught out of the window; (10) all are required to go to bed each night at the appointed time; (11) before going to sleep, one must think over the things one has heard, seen, and spoken during the day; (12) on moving out one shall not remove anything from the room in which he has been. With a few exceptions, one might imagine that he had come upon the house-rules of a modern fraternity; but the exceptions mentioned would be hard to find in the rules of any modern house.

Table  
manners

There was likewise a list of rules for conduct at the table of which a few are mentioned here. (1) At each meal a certain one shall offer prayer and another shall read a portion of the scripture in order that the minds may be refreshed as well as their bodies; (2) they shall be very attentive to the reading of the Book; (3) no one shall drink to the health of another; (4) no one shall carry meat or bread from the table or to school; (5) further, they shall not gnaw the bones like dogs nor shall they cut the bread to pieces and make *schnidt brodt* of it. The propensities of boys in the art of cutting and carving seem to have been dominant as at present, for another rule forbade them to cut the table, plates or tablecloth, or mar the furniture in any way whatsoever.

Concerning the rules that were to govern them in classes a great deal could be said. Great emphasis was placed on being at class promptly, listening attentively to the master when he was reading, speaking plainly and forcibly when called upon to speak, always keeping books, pen, ink, paper, and other utensils at hand at the proper time; further was urged the keeping of a permanent notebook in which was to be kept the previous sayings of the master, which they must learn to know themselves, so as to enrich their own speaking and writing vocabulary. Their speech, at all times, was to be closely guarded, keeping in mind that at some time they would have to answer for every word spoken. The Latin was to be used at all times, not only before the preceptor but among the boys themselves. They were forbidden to tell stories of shameful nature and above all were urged to be careful to say nothing that would cause a brother to stumble.

Behavior at school

For the sake of convenience to the reader, there is presented a summary of certain rules to be followed by the boys each day. (1) The work of the day shall all be apportioned its allotted amount, so one may know what is to be done and when to do it; (2) the first and last hours of the day shall be spent in reading the Holy Writ; (3) the boys shall not associate with the cooks or other servants; (4) neither at night nor in the day shall they absent themselves from the school premises; (5) cheap literature shall not be read, neither be kept in their possession; (6) if invited to dances by people outside the school, they shall not accept; (7) he shall not be away from school over night without the permission of one of the masters; (8) he shall send no secret messenger from the school; (9) he shall neither walk nor play except at periods when free to do so; (10) shall neither bemottle the walls nor

A summary of rules

scratch the tables; (11) there shall be no playing of cards or dice; (12) without special permission they shall not borrow money, buy books or clothes; (13) they shall neither play for money nor books; (14) no strangers are to be brought to their rooms or meals without permission; (15) they shall not talk, out of school, about that which happens in school; (16) all teachers of the school shall receive due respect; (17) pupils shall carry no false keys.

Duties of the  
*famulus*

The duties of the *famulus* were numerous and varied, but he did not for that reason escape the minute regulations. The term *famulus* was applied to one who helped around the school, doing certain odds and ends that did not seem to belong to any one else. He was evidently a very common character in the schools of this type. Some of his duties were as follows: (1) he must ring the bell at stated periods as warning to rise, go to bed, and cease playing; (2) he must prepare the tables for the meals; (3) he was also subject to all other general regulations of the school; (4) after the meal they were not all allowed to leave at once; (5) he must not bring apples, pears and nuts to the school; (6) must not bear secret letters from the school. It is also interesting to notice the graded series of punishments meted out for his offenses. For the first, his act shall be denounced and he shall be warned of future punishment; in the second place, he shall be made to eat on the earth; (third, regular food and drink shall be denied him; fourth, the rod; fifth, the *Fidel*; sixth, the *Karzer*; seventh, for the last and greatest offense he shall be discharged from the school.

Punishments  
of *famulus*

Inspectors'  
duties

The importance of the position of the inspectors demands that some mention of their work be made. The purpose of having inspectors, as was mentioned, was to see that all the

recommendations were carried out as desired. The inspectors, who were to attend to this work of supervision were to be named by the secular authority, some being selected from the nobility and others from the learned classes. Not only the instruction was to be investigated, but also the economic conditions. The management of the kitchen was scrutinized as well as the diligence with which the boys learned their lessons. It appears to have been a very thorough inspection, if the directions given may be considered a reliable guide. Especially was each boy to be examined in regard to the progress he had made and whether there was any promise for him in the future.

Inspectors  
named by  
secular  
authority

After having completed the investigation of conditions in the school that he was concerned with, it was the inspector's duty to prepare a written report for the *Ober-Consistorio*. By this means the founders of the schools were kept in touch with them, and were enabled to give aid to those who needed it and showed by their standing that they were worth helping. Where certain conditions in the schools needed to be improved, the inspector made this clear in his report and the correction was then made through the proper authorities.

Must make  
reports

Inspector  
makes  
recommen-  
dations

It would, indeed, be difficult to find anywhere a better spirit, as far as declarations are concerned, between the administrative and the teaching forces of an educational institution. Of course, we can only judge the printed directions, but they appear remarkably well devised, both ideally and concerning practical details for that period when educational systems were in such a disorganized state. In the *Ordnungen* issued, many different types of schools were mentioned, and for all were given the same specific kind of directions, leaving

no opportunity for avoiding a duty because of too general instructions.

### SUMMARY

The conduct of pupils was regulated by means of definitely prescribed rules, which left nothing to individual choice. Special lists of rules guided them at church, in their rooms, at school, and at mealtime. The duties of the *famulus* were likewise described in detail. Reverence toward God and unquestioning obedience to teachers was required. The secular authority named school inspectors who, after making thorough investigation concerning instruction and the status of the school generally, were required to make a written report, with recommendations, to the *Ober-Consistorio*.



## CHAPTER V

### Summary: Later Development

In the foregoing pages we have seen that many new types of educational institutions came into existence after the Reformation; among these were *Klosterschulen*, *Fürstenschulen*, *Partikularschulen*, and writing schools. Foremost among the factors at work which brought about this increased educational activity was the changed conception of the purpose and scope of education. The new purpose was to train leaders for the church and state, and to insure the spread of Christian knowledge by having all children taught to read. In its scope education was to reach all alike; rich and poor; noble and lowest countryman.

New conception of education

This conception of education, making necessary the provision of free education for native children, brought with it many difficulties. Chief among them was the problem of support for the new schools. As the Catholic Church had possessed many foundations, suitable for schools, these were in many cases taken over in Protestant countries for the use of the newly founded schools; such was the case with many of the *Kloster-* and *Fürstenschulen*. In 1544 the Emperor took official steps whereby he gave Protestants permission to make use of the church properties within their territory. Herein may be seen the beginning of co-operation of church and state to provide the benefits of education for all citizens.

Resultant difficulties; support; use of church properties

The *Fürstenschulen* of Saxony<sup>1</sup> were modelled, to a great degree, after the *Klosterschulen* of Württemberg. The

Similarity of the two types

<sup>1</sup> Among other *Fürstenschulen*, which have not been mentioned, but which follow much the same outline as those treated more fully, are those at Tilsit, and Lyck in Prussia, Heilsbronn, Württemberg, and others mentioned such as: Ansbach; Coburg; Stettin; Joachimstal.

latter admitted boys to study for the ministry from twelve to fourteen years of age, preparing them for entrance to the *Paedagogium*; after leaving this institution they entered the University of Tübingen. Tuition was free for a few who passed certain examinations. Discipline was very strict; regulation clothing had to be worn.

The function of the *Landes-* or *Fürstenschulen* was broader than that of the *Klosterschulen*, being to furnish an education for capable boys whether they sought to enter the service of the church or the state. Poor boys were admitted; it was only necessary that they have superior ability. Strict discipline, plain food, simple clothing, and restricted privileges characterized the life of the schools. Details of the schools' equipment, number of teachers, and number of boys to be admitted were all given careful attention in the *Ordnungen*. Furthermore, detailed consideration was given to: the *Rektor*, his natural aptitudes, preparation, and duties as foster-father and teacher; the preceptors, their mastery of self, and duty of instructing boys in the knowledge of the Holy Spirit; private pupils; choice of superior boys for the schools; expulsion of inefficient teachers; lesson periods; the exact manner of supervising work; expulsion of stupid and lazy pupils; study of the school regulations; manner of treating cases for discipline; inspection of quarters; religious instruction; content of studies; special methods with beginners and those who were more advanced; organization of classes and studies to be covered in each; correction of exercises by the master; aims of examinations and many other items of similar importance.

It is stated that the schools should definitely accomplish these things:

Function  
of *Fürsten-*  
*schulen*

Detailed  
directions  
in the orders  
issued

- a. instill true faith in and knowledge of God;
- b. furnish mental and moral discipline;
- c. and teach the boys to become learned and reasoning men.

Results to  
be obtained  
through  
schools

The masters should be conspicuous for:

- a. great learning;
- b. industrious habits and even temper;
- c. and knowledge of the best methods of teaching boys.

Attributes  
of the master

In addition to a rather detailed discussion of the points mentioned above, explicit regulations are given regarding: pupils' religious attitude; respect for teachers; harmonious living together; behavior during religious services; order in their rooms and routine duties of the day; manners in the dining hall and in the class room.

Rules for  
behavior

Inspection of schools was given an important place. Inspectors were chosen by the secular head and after inspection were required to submit written reports to the *Ober-Consistorio*. Realizing, as we do today, the great value derived through systematized supervision we are better able to evaluate the benefits arising from its early institution in the *Fürstenschulen*.

Supervision

### *Later Development*

As previously stated, the chief purpose of this monograph is to present some of the more important features of the *Fürstenschulen* at the time of their establishment, thus making clear some of the practical results of the Reformation. It will, however, be of interest to students of the history of education to note briefly the direction of their development, and also the nature of the present-day institutions whose progenitors they were.

Schools bear  
the marks  
of their  
classical  
foundation

Originating at a time when the classical tendency was beginning to assert itself, and being in such a large measure the result of the influence of men like Luther, Melanchthon, and Camerarius, we need not be surprised to find these institutions continuing to exert an influence in favor of classical studies. The feeling of intimate relationship between this type of school and the labors of Luther, as well as the influence of classical ideals, is recognized in the following lines, taken from a toast proposed to St. Afra in 1863.

St. Afra, Luthers Schelten  
Hat Deinen Grund gelegt,  
Hellas und Roma's Welten  
Dein stolzes Bauwerk trägt.

Even until  
recent years

As late as the beginning of the nineteenth century the old *Fürstenschulen* still clung tenaciously to the traditional curriculum, a minute and formal study of the classics, laying great emphasis on the imitation of forms employed by classic authors. And in them was nurtured an antagonistic attitude towards the new humanism found in *Gymnasien* of the nineteenth century.

Present stu-  
dent life  
similar to  
the old

Student life in the *Fürstenschulen* during recent years is still very similar to that at the time of their foundation, in that the minute regulations, characteristic of boarding schools, are everywhere in evidence. Their nearest counterpart among English and American institutions may be found in the Great Public Schools or the numerous private preparatory schools and military academies which furnish residence for their students. Especially have they developed parallel to the English Public Schools in regard to curriculum; both have adhered faithfully to the traditional classical course as the best means for fitting their charges for social usefulness.

## BIBLIOGRAPHY

- Flathe, Theodor. *Sanct Afra*. Leipzig, 1879.
- Flemming, P. *Geschichte von Schulpforta*. Naumburg, 1900.
- Graves, F. P. *A Student's History of Education*. Macmillan, 1915.
- Jortin, John. *The Life of Erasmus*. Three volumes. London, 1808.
- Kirchenordnung zu Braunschweig und Lüneburg*. Wolfenbüttel, 1569.
- Kirchenordnung zu Meckeluburg*. Witteberg, 1554.
- Kirchenordnung zu Witteberg*. Witteberg, 1559.
- Kirchner, C. *Die Landesschule Pforta*. Naumburg, 1843.
- Leach, A. F. *English Schools at the Reformation*. Constable, 1896.
- Mertz, G. *Das Schulwesen der deutschen Reformation im 16. Jahrhundert*. Heidelberg, 1902.
- Monroe, P. *Textbook in the History of Education*. Macmillan, 1905.
- Painter, I. V. N. *Luther on Education*. Lutheran Publishing Society. Philadelphia, 1889.
- Paulsen, F. *German Education*. Charles Scribner's Sons, 1912.
- Richter, A. L. *Kirchenordnungen*. Leipzig, 1871.
- Russell, J. E. *German Higher Schools*. Longmans, 1905.
- Sächsische Kirchenordnung*. Leipzig, 1580.
- Sächsische Kirchenordnung*. Leipzig, 1568.
- Sehling, J. E. *Die Evangelischen Kirchenordnungen*. Five volumes. Leipzig, 1911.
- Vorbaum, R. *Evangelische Kirchenordnung*. Gütersloh, 1864.

## INDEX

- Aim of education, in *Klosterschulen*, 12 f.; in *Fürstenschulen*, 13 f., 24.
- Augustus, 17; recommendations of, 18.
- Camerarius, important work of, 15.
- Catechism, source for religious education, 24.
- Church property, seized by nobles, 6 f.; use of, for schools approved by Emperor, 8.
- Conduct, rules for, 34 ff.
- Count Moritz, 11, 14.
- Curriculum, 23 f., 27 ff.
- Discipline, in *Klosterschulen*, 12; in *Fürstenschulen*, 25 f.
- Education, changing conception of, 2 f., 41; free for native children, 3.
- Examinations, uses of, 32.
- Famulus*, duties, punishments, etc., 38.
- Formalism, characteristic, 24, 31.
- Free scholars, 12.
- Fürstenschulen*, in Saxony, 13; equipment, 15; function of, 42.
- Inspection, of rooms, 23; of schools, 39 f.
- Inspectors, duties of, 38 f.
- Klosterschulen*, in Württemberg, 11; regulations in the, 12.
- Latin, to be used always, 23.
- Luther, on education, 4 f.; urges use of church property for schools, 6.
- Masters, paid by civil authority, 3.
- Melanchthon, 4 f.
- Method, 18, 27 f., 31.
- Organization, of classes, 28 ff.
- Preceptors, duties, characteristics, etc., 18, 22, 26, 31; inefficient to be removed, 20.
- Prima*, résumé of, 29.
- Private pupils, not allowed, 19.
- Pupils, careful selection of, 20 f.; some asked to leave, 21.
- Rektor, duties, qualifications of, 19 ff.
- Religious education, 24.
- Schools, new types established, 1; origin of, 1 f.; union of church and state in affairs of, 9.
- School day, length of, 21.
- Sekunda*, résumé of, 29.
- Statuta*, 21 f.
- Supervision of schools, by Catholic Church, 8 f.; new supervision, 9, 21.
- Support of schools, 1 f., 41; source of in Catholic Church, 4; sources of in Evangelical churches, 5 f.
- Tertia*, résumé of, 30.
- Visitatores*, duties of, 22.

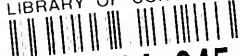








LIBRARY OF CONGRESS



0 022 134 245 8